



THE HISTORY OF

THE

W. H. H. H. H.

THE HISTORY OF



THOMAS CANNON

Chaplain in Ordinary to His Majesty

Printed by J. B. Newcomb

In the Strand

Printed by J. B. Newcomb

St J U D E Verſ. 22, 23.

*And of ſome have compaſſion, making a difference: And others ſave with fear, pulling them out of the fire; bating even the garment ſpotted by the fleſh.*



He Man whoſe Soul is once Effectually wrought upon by the Spirit of Grace, beſtowes his firſt and chief care in purſuit of Salvation; for he then ſees how deep, how ſpreading, and how mortal an infection ſin is, and is thoroughly convinc'd of the manifold danger of every particular Iniquity; in as much, as it puts a man into a ſtate of Enmity againſt God, and his Laws, and ſo *worketh death, and that* Rom. 7. 13. *eternal*: and therefore he cannot reſt, until he be reſolv'd of that *Important Quære*, which was ſtarted by the *Pagan Faylor* to Paul and Silas, *Sirs, What muſt I do to be ſav'd?* And, being converted himſelf, he becomes very ſollicitous (as S. Peter was commanded to be) for the *ſtrengthening of his Brethren*; and, doth what in him lies, to rouse them out of their Senſuality,

that they may not sleep securely in their sins, till  
Eternal Flames become their *first awakners*.

*vers. 1.*

This is indeed a Catholick and comprehensive Duty, and directed accordingly as this Epistle is, *Omnibus Christi fidelibus; To all that are Sanctified by God the Father*: But, because that which is every Man's work, is no Man's work; as God sent his *Angel* to bring *Lot* out of *Sodome*, and conduct him to *Zoar*, so, that you might never want Men to guide you to the City of Refuge, when the Avenger pursues you, God hath committed to us the Care of your Souls, and given us Commission to invite you to be Reconciled to him, and to Accept of that Everlasting Entertainment which he hath provided for you; and, rather than fail, to *Compel* you to come in to his *Mansions of Glory*.

And, because we shall meet with men in the World of as *different tempers*, as *complexions*, he hath also given us sufficient Instructions, how to demean our selves towards them; bids us, not serve all our *Patients* out of the same *Box*; but, like skilful *Physitians*, apply different *Medicines* according to the difference of their *Maladies*; to manage the Word of God, and our Ministry of Reconciliation; with such  
Spi-



Spiritual Skil, and Wisdome, as to give every one his proper portion. Some mens hearts are like soft Wax, the heat of the *hand* will make them yield, without that of the *fire* ; a gentle *Admonition* will prevail more with them, than a dreadful *Commination* ; they have *ingenuity* enough to be *sham'd* out of their sins upon the least discovery ; Others, are so hardned in their Villanies, that they must be *scard*, or *whipt* out of them, as the *buyers* and *sellers* were out of the *Temple*, before they will leave them ; they, who sin out of *Infirmity*, may be won with *gentle* meanes, but *Obstinate Offenders* are to be humbled with *terrors*.

Every man has his Ignorances and Inadvertencies ; his Mistakes and Errors ; Infirmities and Indiscretions ; in any of which, if he be at any time *overtaken*, or sin out of *blind zeale*, you must neither *insult* over his fall, nor *despair* of his *rising*, but *restore him with meekness* ; for, he sins, not by *Design*, but *Folly* ; he falls, not by *Malice*, but by *Surprize* ; not by the *Strength of his Will*, but by the *Frailty of his Nature* : if he be wavering and unsteady in the Faith, you must *recover him with mildness* ; and, if his fault be small, cover it with the *vaile of pitty and compassion*,  
and

and use gentle means to cure him: But yet *make a difference*, if you meet with men, whose Distempers are *Inveterate*, and Incorporated into their Natures by *Evil Customes*, your Remedies must be *sharp and quick*; if their sin be *bold*, your reprehension must not be *bashful*: The Chirurgion must bring the Saw and the Costicke to such Gangren'd Members, proclaim the Terrors of the Lord to them, who *will not stand in awe*, but *sin wilfully*, after they have receiv'd the knowledge of the truth; sheath the Two-edged sword of *God's Word* in their bowels; give them a prospect of the approaching destruction, which will suddenly overtake them, if they do not *fly for their lives*; suffer them not to look upon the wrath to come, at the wrong end of the Prospective-glass; but, *knowing the terrors of the Lord*, use an *holy violence*, and snatch them rudely out of that Fire, which will *Singe* them, if they stay but a minute in it, and will *Devour* them, if their continuance be any thing longer, and bring them (if it be possible) to the hatred of all the *beginnings*, and *least degrees* of Impurity and Uncleaness; make them so afraid of the Infection of *Fleshly lusts*, as to avoid the *very garments that are spotted with it*: If private Admo-

nitions

nitions do not Reclaim them, proceed to publick; and rather than not pull them out of the Flames of Hell, *Cut them off from the Communion of the faithful, and deliver them up to Satan,* to which the *Τὸς μὲν ἐλέγχεις διακρινόμενος* refers, *Reprove them sharply, when they are Convinc'd, or Separated by Church-Censures; when they are debarr'd from sitting at their Father's Table with the rest of their Brethren, which (although they may be an instance of Severe Discipline) are yet with designs of great mercy (the most dreadful of them being Medecinal, not Mortal) that, by punishment of the Flesh, the Soul may be saved in the day of the Lord: And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.*

*Τὸς μὲν  
ἐλέγχεις*

*διακρινόμενος*

These words may possibly have an eye to Church Discipline, and be intended as a Direction to the Governors of the Church, for the Exercising, not only of the milder part of the Apostolical Office, but also of those higher degrees of Censures (call'd, The coming with a Rod) which, in case of Obstinacy, is not only Seasonable, but Unavoidable: But, I shall rather consider them at present, either as they concern:



concern *our selves* in the Actions of Repen-  
tance, or *our brethren* in those of Fraternal  
Correction, and so may Instruct *all men*, but es-  
pecially us of the *Clergy*, how to behave our  
selves towards all, even the *worst of recovera-  
ble Sinners*.

Now, as our Patients and their Distempers  
are different, so must also our Prescriptions and  
Directions be; a *Green wound* and an *Ulcer*  
are not to be Cured with the same Applicati-  
on: And, that I may make no other diffe-  
rence but what our *Apostle* himself hath done,  
nor be tempted to forsake the Scope and Me-  
thod of my Text, I shall distinctly sort what I  
have to say, into a Practical Resolution of  
these Four Inquiries.

I. Of whom it is that we are to have  
Compassion, and with what difference?  
How that compassion is to be express'd  
and exercis'd?

II. How far we may be instrumen-  
tal to the Salvation of others? and with  
what fear and caution we must attempt  
it?

III. What



III. What is meant by *Pulling them out of the fire*? What that Phrase implies, and what it requires of us?

IV. What is meant by *Hating the garment spotted by the flesh*? and, how it is our *Interest*, as well as our *Duty*, to do so.

I. Of some have compassion. This noble and generous affection of *Compassion*, is so *Essential* to a Man, so riveted to his very *Being*, and implanted in his *Nature*, that, unless he degenerate from his *Humanity*, he cannot observe, but he must also condole the Calamities of his Neighbours, out of that relation which he bears to the *species of Mankind*; and, by how much the *more noble* any man is, by so much is he the *more compassionate*; and, as all Natural perfections and excellencies are *improv'd* by *Religion*, so this especially, and that *Spiritual consanguinity* which arises from our *Christianity*, must needs make us suffer by way of consent and sympathy with our fellow *Christians*, especially when they groan under the burden of their Sins, which of all Loades is the greatest.

So great a lover of Mankind was our blessed Saviour, that he could not, but with wet eyes, behold the present Sins and Future Sufferings, no not of his most inveterate Enemies. Nor is he a Living Member of that *Body*, of which *Christ* is the *Head*, who doth not grieve for the *Afflictions* of *Joseph*, and mourn over the *Sins* of his brethren. Would it not make your hearts ake, to see your Neighbours Houses on fire about their eares, and them fast asleep in their beds? And, if you have the least spark of *Christianity* or *Compassion* in your breasts, How can your Souls choose but be moved within you, to see them falling insensibly into those everlasting flames, out of which ther will be no redemption? This is not only a most necessary *Charity* to our brethrens Souls, but such a *Christian Duty*, as makes it an *Act of Righteousness* too, for we are members one of another; nor hath *Christ* given us any bill of divorce, whereby we are separated from the care of our Neighbours, whom we are to love as our selves. A man truly ingrafted into *Christ* is therefore a common blessing, of a Communicative Spirit, his large heart is alwayes set upon doing publick good, a duty which hath been so long out of fashion, that men.

men begin to question Whether it be a duty or not? their *lives* do at least speak the same Language which *Cain* did with his lips, *Am I my brothers keeper?* and, Where shall we find Gen. 4. 9. a man of *St. Bernard's* temper? who thought himself concern'd, wheresoever God or his brethren were so? *Esi non tanti sum ut Roma habeam propria negotia, nulla tamen quæ Dei esse constiterit, a me ducò aliena.* Epist. ad Hamericum Cancellar.

If ever bowels of compassion were fit to put on, it is in this wicked age of ours, and 'tis indeed for want of being mindful of our own, that we become so regardless of other mens concerns; for Compassion is first learn'd at home, and then walkes abroad. I must first take my brother into my self, before I can pity him as I ought, and having felt the anguish of a broken spirit in my self, I cannot chose but pity it in another: When my bones are burnt as an hearth, Psal. 102. 3. and I have felt the scorching flames of sin in my own bosome, I shall easily think my self concern'd, to snatch my brother out of that fire; having been deeply affected with the guilt of mine own iniquities, I shall be quickly invited to let my compassionate Soul, go through this present evil World, as through an Hospital or Bedlam, and into whatsoever corner I cast mine

B 2

eyes,



eyes, I shall behold great objects of pitty, and be constrained to weep for them, who have not so much sense of their misery as to weep for themselves.

When we behold men rock'd asleep in the Cradle of Security, and never dreaming of Heaven or Hell, of Death or Judgment, but *Courting* their Miseries, and *Embracing* their approaching ruine, as if they had combin'd to *drive on the interest*, and get possession of the Kingdom of Satan; when we see some groaping *in the dark*, others taking great care and pains to *blow out the light* which would discover happiness to them, Men Sick of *Mortal Diseases*, and yet like the *drunken Lapithæ*, despising their *Physitians*; so desperately tainted with impurity, that, like *Sodom and Gomorrah*, nothing but *fire from heaven* can be applyed to them; when we see how near their *short-liv'd happiness* is expiring, and how suddenly their *imaginary pleasures* will be exchang'd into *reall and eternal torments*, What can we *do less*, and indeed, what can we *do more* than bewaile them? *Nunquid in te sunt viscera pietatis, qui plangis corpus a quo recessit anima, & non plangis animam a quâ recessit Deus?* Will pitty move you to bewaile that *Body* from whence the



the *Soul* is departed, and *piety* not constrain you to lament that *Soul*, from whence *God* is departed? He, who hath any *bowels of compassion* in him, must needs be affected with such a dismal spectacle, and express his deep *sense* of it, and sorrow for it; not only in the *melting* of his fluent eyes, and the *yearnings* of his *bowels*; but also in such an *active compassion*, and in such serious attempts, as may relieve and restore them.

Having therefore the *Nature of the Crime*, the *Fitness of the Season*, and, the *Quality of the Person offending*, alwayes before our eyes, let us come to him, in the *cool of the day*, and invite him to take cognizance and compassion of himself; least he ride post into Hell for want of one to stop him; and, that he may not have cause to say, you come to *cast out Satan by Satan, one Devil by another*; be sure to do it with such a *composed spirit*, as befits so *compassionate* and *Divine* a work: The sharp severity of a diseased mind, will rather *spur him on*, in the career of his Crimes, than *restrain* him; rather make him *fly out* with more speed and violence, than *moderate* or amend him; and therefore let us not through *pride*, or *animosity*, out of an *itch of Government*, or the *indignation*

dignation of an angry mind, run beyond the gentleness of Christian Monitors (unto which if they hearken, we have won our brethren) but, if they will obstinately perish, after all our care and compassion, we shall save our selves, because we would have sav'd them: We may lose our Labour, but we shall not lose our Charity, if after we have forewarn'd them of the danger, they will yet make so mad a choice as to take Hell by violence, their obstinacy is unpardonable, and we must sit down and bemoan our unsuccessful indeavours. *Miseremini condolendo quod non potestis eos salvare.*

Gloss.

I Cor. 2.14.

Alas the Natural Man perceiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them, because they are Spiritually discern'd: But he that is Spiritual judgeth all things: He sees by Faith the Heaven, which you neglect, and those Blessed Souls now in Glory, whose everlasting Companions you might be if you pleas'd; and he sees also your Brethrens despairing Souls now in Hell, among those Devils that deceived them, who came thither the same way, you are going in; and with his bodily Eyes, doth he also see at the same time a multitude of senseless and sensual Sinners living round about

about him, who lay none of these things to heart, but damne and defile not only *their own*, but *their Brethrens Souls* by their Errors, Seductions, and Ungodly Examples, as if they were the *Devils Factors*, under *Commission from him* to make *Profelytes for Hell*, and accordingly he cannot but compassionate their sad condition, and wonder at their Stupidity. Oh! What a *besotting thing* is *Sin*, which can thus *petrify* the reasonable Soul, and make *Men* more insensible than Beasts which Perish? What a *Bedlam* is this wicked World, wherein thousands are so *distracted* as to make it *their business* to *undo themselves and others* to all Eternity? Can we not bring you to some *sober* thoughts of your condition? Can we not perswade you to take *Christ's part*, and *your own* against the Devil, the World, and the Flesh, which you have renounc'd in your Baptisme? If *importunity* could prevail with an *unrighteous Judge*, to do good to *another*, how much more should it prevail *with you* to do good to *your selves*? Have mercy therefore upon your own Souls, and do not render it impossible for us to be any farther serviceable to them. God himself will not save you *against your Wills*, much less can we do.



do it ; which will the better appear, when I shall have given you a satisfactory answer to the second Inquiry, *viz.*

2. How far we may be instrumental to the Salvation of other Men? and with what fear and caution we must attempt it? As there is no good so great, as that which respects the Souls of Men ; so certainly , to be a *fellow-worker with Christ*, as an Agent in it, or Instrument of it, must needs out-vie all other Priviledges: And, if the Heathens mistook *Paul and Barnabas* for Gods in the likeness of Men, for restoring the Cripple of Lystra to his limbs again ; with much better reason, may we magnifie them, who have so much communion with God upon earth, as to become coadjutors with him in the Salvation of a Soul from Sin. *Divinarum omnium perfectionum divinissima est perfectio, cooperatorem esse, in reductione animarum ad suum creatorem.* Now God hath given all men some special powers and Ministries , whereby they may Charitably advance the great interest of Souls: St. Paul asserts the possibility of the Christian wives saving her unbelieving husband, and he tells Timothy, that in taking heed to himself and his Doctrine, he should both save himself and them that heard him ; and he himself

*Dionys.  
Carthus.*

1 Cor. 7. 16.

1 Tim. 4. 16.



self became all things to all men, that he might by <sup>1 Cor. 9. 22.</sup> all means save some; And, the Salvation of a Soul from death, is attributed to the Instruments of their Conversion, by St. James, to persuade them to diligence in their Office: Save them; that is, *Quantum in vobis est, ut salventur orate.* Pray for their Conversion, and, if <sup>Aquin.</sup> by any means you can, *provoke them to emulation,* <sup>Rom. 11. 14.</sup> bring them to Faith and Repentance, that you may save them.

Alas! it is God alone who can pierce the scales of this Leviathan, and make the hearts of obdurate Sinners feel, which are harder than the nether milstone. We are but as Striplings against that Goliath: Our Commission is indeed from the Almighty, and in his Name we are come forth to wrestle, not with flesh and blood, but with Principalities and Powers, and the Rulers of the darkness of this world; and, it is our God who must choose out the stones that we sling, and carry them to the mark, and make them sink, not into the forehead, but into the hearts of these uncircumcised Philistins, and smite them to the ground, that, with Saul, they may get strength by their very falls. We can but Woo, and Warn you, we cannot compel you to be happy, I wish we could. A Medico & Pa-<sup>Cornel. & Lapide.</sup>  
C store

*store requiritur cura, non curatio; utpote cum morbus non raro sit incurabilis.* If you will follow our Prescriptions, your diseases are not incurable; have pity therefore on your perishing Souls, and close with the present overtures of Mercy: God hath sent us to you, as he did his Holy Angel to Lot, to lay the Merciful Hands of an Holy Violence upon you, that you may not stay any longer in your sins, but escape for your lives, least you be consumed: If you are afraid of these ensuing Judgments, we are afraid with you; if not, we are afraid for you, and we are the more afraid for you, the less you are for your selves; our flesh trembles for fear of you, and we are afraid of God's Judgments. 'Tis with an aking heart, and trembling hand, that the Chirurgeon cuts off the Gangren'd Member of his bosom Friend; and, it is also with great compassion, and no less fear, that we endeavor to recover you out of that fire, which will singe you, if you stay but one moment longer in it, and devour you as infallibly, if you do not, whilst it is called to day, escape it; the great importance and difficulty of which undertaking of yours, will appear, if you consider in the third place;

Psal. 119.  
120.

III. What

III. What is meant, by *Pulling them out of the fire*, and how we must do it? What the phrase *implies*, and what it *requires of us*? Ἐκ τῆς πυρρῆς ἀπαγαγόντες  
 Ἐκ τῆς πυρρῆς ἀπαγαγόντες. Save them by *snatching* ἀπαγαγόντες  
*them out of the fire*, is a Proverbial speech for those who get hardly out of danger, *I have* Amos 4. 11.  
*overthrown some of you, as God overthrew So-*  
*dom and Gomorrah, and ye were as a fire-brand*  
*pluck'd out of the burning:* And, *Is not this a* Zac. 3. 2.  
*brand pluckt out of the fire?* *He himself shall be* 1 Cor. 3. 18.  
*saved, yet so as by fire;* That is, he shall awake  
 and leap out of danger, as a man at midnight  
 doth naked out of his bed, at the door or win-  
 dow, when his house is on fire; which words  
 do accordingly import these Four things.

1. The great *danger* of *Impenitent Sinners*.

2. The *possibility* of their *Deliverance*.

3. The *difficulty* of escaping their *immanent* and *Everlasting Destruction*.

4. By *what means* it is, that we may *Charitably assist them* in their escape? and which will be the *only possible way* of doing it?



1. The condition of every *impenitent sinner* is very *desperate*, and his danger greater than *Math. 5. 22.* we can possibly imagine; for, he is *not only in danger of the Judgment, or of the Council, but also of Hell-fire*, which is alwayes inkindled even in this life; here it *burnes inwardly*, but there it *blazes out*. • When we consider with what variety of *Temptations* the Devil strives to beguile you, how many *designs and stratagems* he hath laid in the World to undermine and ensnare you; and, that if all the *powers of darkness* can hinder it, we shall never disintangle you out of his snares: and, when we see you *live so securely*, as if your pretious Souls were already bound up in the bundle of life, even when they are ready to drop irrecoverably into Hell; and when you *prepare no more to meet God*, whilst in wrath he seems to approach you, than if you *cared not* whether he came or no; Your *loose and dissolute, your sinful and secure* courses, do Evidently shew, that *there is no fear of God before your eyes*. Sampson, for all his *strength and stoutness*, durst not lie still, when he heard that the *Philistins* were come upon him: Where there is an apprehension of some great *Evil impendent*, there cannot but be a great measure of *Fear*,  
and



and where so great fear, there no less vehement *desire to escape*, and where there is such a vehement desire, there will be a most earnest and *careful endeavor of preventing* (if by any means it may be) of that evil: But when none of these appear, but men go on *confidently* in their *evil wayes*, as if there were *no danger* of their Damnation; it concerns us to try, if we can *shake* this their *carnal confidence*, which is founded upon *Absurdity, Impossibility and Blasphemy*, and is not *in Christ*, but *against him*: as if they took him for a *False Prophet*, and his *Denunciations* of future Judgments for meer *Delusions*.

So *servilely disingenuous* is our corrupt nature, that the proposal of *Rewards*, though never so great, doth, in no proportion, lead us so forcibly to our Interest and Duty, as do the *Threats and Menaces* of Punishment; and therefore God is far more obliging to us in the *severest of his Temporal Judgments*, than he would be in his *Mercies*; we being a People whom *Vengeance only* can reclaim; whom nothing but *Terrors* can allure to Goodness; and, who need some *present flashes* of Hell-fire to scare us from embracing those *Future and Everlasting Flames*. Least therefore, the messenger  
of

of death should hurry you away in the heat and violence of your sins, & there be none to deliver you from the worm that dieth not, & the fire which is not quenched; we who watch for your souls, are to do what we can to startle you into the amendment of your lives. And Oh that I could but uncover the face of the deep and devouring gulph of Tophet in all its terrors, and open the grate of that infernal Furnace; for if you had but any the least degree of Spiritual life or sense in you, (and the light which is in you were not darkness) you could not look into Hell by a present Contemplation, but you would make it the grand design of your lives to escape the falling into it, by a future Condemnation. Hide not your selves from your own Souls, and they will tell you, that there is but yet a step between you and Hell: But if you are *Obstinati ad moriendum*, sturdily resolved not to understand your misery and danger, till it be past prevention, there is an end of all our hopes concerning you. If you have the reason and understanding of men, you will not dare to leap into the bottomless Pit with your eyes open, nor to dally with the vengeance of the Almighty. Will you sit still till the Tide come in, and then harden your selves with a vain conceit,

conceit, that you shall *escape drowning*? If we cannot undeceive you, the *King of Terrors* shortly wil; for when Death strikes its dart through your *Liver*, it will let out your *Souls and Hopes together* into the amazing gulph of endless desperation. We dare not therefore daub your *Consciences with such untempered mortar*, as to flatter you into a *fatal opinion* of the *safety of your condition*; but think, we oblige you most, when we shew you, *how dear your sins are like to cost you*; in which, if we have terrified you to purpose, with the just apprehension of the manifold danger you are in, whilst you continue in a state of impenitency, your Humiliation will be *matter of rejoycing to us*; and in the depth of your sorrow and anguish of spirit, we can safely administer this Cordial to revive you.

2. That though your danger be great and imminent, yet there is still, by Gods mercy, a possibility of your deliverance out of it. Were you shut up in everlasting misery, without remedy, we would not come to torment you before your time; but, thanks be to God (whose mercy is over all his works) your case is not yet so desperate, but that you may be everlastingly safe, if you please. 'Tis too true, that you are already



*already in the fire; your courses are as dangerous and destructive as the fire; you are in incendio libidinis & obscenitatis; you burn in your lusts one towards another, but you may be saved for all that; God wills not the death of a sinner, though the flames of Hell have sing'd his garments that were spotted by the flesh, and taken hold of the hairs of his head, yet God sincerely desires, that he may be rescued from damnation; though he be gone beyond all the methods and revelations of his mercy, and run into the horrible impieties of Impudence, Apostacy, and Ingratitude; yet if he will, even now at last, withdraw his feet from thole pathes that lead to destruction; or if we can snatch, or force him from the brink of bottomless Pit, he is not yet out of the power and possibilities of recovering from those Everlasting burnings: He shall suffer loss, but he*  
*1 Cor. 3. 15. may be saved, yet so as by fire.* If men will leave their sins whilst it is called to day, Gods Judgments will also leave them; for their iniquities pass on to eternal flames onely by the train of impenitence, nor can they ever cast them into Hell, if they repent of them *timely and effectually*; which, that none of us may be tempted to *procrastinate*, as if there were  
 no

no danger of our delay, but hasten to *fly from the wrath to come*, whilst it is yet to come, let us observe in the third place,

3. The *difficulty of escaping* this their imminent and everlasting destruction: Their *Pardon*, as well as themselves, must *be fetched out of the fire*. They perhaps may see no danger in their condition, and as if, like *Salamanders*, they were in their proper Element, may be displeased at those who would *pluck them out of the fire*; but we must tell them, that they are lost and undone for ever, except they be *renewed by the power of God*; nay, 'tis a *miraculous Grace*, and an *extraordinary change*, which must turn the current stream of their iniquity, and their *salvation must be wrought out with infinite fear and trembling*; nor is there any entrance for them into Heaven, but by the *strait passage* of a *second birth*; the blessed opportunity whereof if they do *procrastinate*, they may lose for ever. And therefore,

4. By what *Means* we may assist them in this great work of their escaping, and what is the *only possible way to save them*, is to be the most important inquiry of our whole lives, it being the greatest service we can do to God or them; and if I can either: instruct or

D

quicken

quicken you in it, we shall both have abundant cause to bless God for so seasonable an undertaking.

Now, first we must be *earnest and importunate* with our Perishing Brethren, as the *Angel* was with *Lot*, and *force them out of Sodom*; *Admonish* them with an holy vehemency to *fly for their lives*, and to escape to the *Mountain*, lest they be consum'd; pull them hastily, and, with a *charitable violence*, out of their sins, as a *Mother* doth her *Child* out of the *fire*, when apprehensive of the danger.

Ἐλεγχεῖν ἀπολομῶς. Use a *sharp, quick, and cutting reprobation*; our words must be as *nailes driven to the head*, so as to be fastned and riveted in the *Soul* of a *Sinner*, and to destroy the *Beast*, that we may save the *Man*.

Men must first be forced and fired out of themselves, or else they will never come to Christ: and, we are the *servants* of the most high God, who are sent to compel you to come into heaven, and to shew unto you the way of *Salvation*. Our Commission and Instructions are to tell you, that if you would be saved from suffering, you must also be saved from sinning; your *Lives* and your *Lusts* cannot both be preserv'd: nor will it be sufficient that you forsake



forlake *some* of your sins; but, the *whole body* of them must be destroyed: You must *Crucifie the Old Man*, and *Mortifie every Iniquity which now reigneth in you*; so, that unless you leave the *Lap of Dalilah*, and be Divorced from your *Beloved Herodias*, you cannot be saved. You must give up *Every Traytor* that is Harbour'd in your Bosome, or you cannot be at Peace with the *King of Heaven*. Your *Right Hand must be cut off*, and your *Right Eye pulled out*, if they stand in opposition to the *Laws of Christ*, whose Dominion you must chearfully submit to, *to all intents and purposes*, if ever you expect deliverance by him.

Let not therefore the Voice of your Conscience be drowned, through the Avocation of *Sensual Pleasures*, or the hurry of *Worldly business*, or the noise and clamor of earthly *Cares*, *Lusts*, or *Affections*; but, give it leave to do its Office, and listen to what it Speaks here, least it Speak what you would not be willing to hear hereafter. Remember you stand now upon your Good-behaviour for Eternity; and, such as your *Present Choice* is, will your *Everlasting Condition* be. I wish it were in my power to fright you into your wits, and to scare you into the way of Salvation. What

will you do when the Philistins are upon you? When the World shall take its last leave of you? When you must bid your Friends, Houses, and Lands; your Pleasures, Places and Preferments farewell for ever? and, when he who is now your Tempter, will prove your Tormenter? Can you dwell with everlasting burnings? Can you abide the consuming fire? if not, How can you persuade your selves to live any longer in such a Course of Life, every Act whereof is a step to Perdition? Unless you can persuade your selves, That, God's Compassion will Evacuate his Lawes, and Frustrate all the Wise Designs of his Justice, you can Dreame of no way of Escaping. We are obliged, therefore, for your Sakes, to become Boanerges, Sons of Thunder; and, to shew you, not only the Greatness, but the Presentness of the Danger you are in; and, to set the Terrors of the Almighty continually before your eyes. Thus Nathan dealt with David, denouncing against him God's heavy Judgments; *The Sword shall never depart from thy House*: and, St. Paul delivered up the Incestuous person to Satan, for the destruction of the flesh, that his spirit might be saved; and thus did Jonah to the City of Niniveh, *Yet Forty dayes and the City shall be*

2. Sam. 12.  
10.

1 Cor. 5. 5.

Jonah 3.

be destroyed. Some spirits will not be kept out of the fire, but by casting them into it: Your terrifying them with the flames, will be a means to keep them out of them: A showre of Spiritual Brimstone, such as God rained down upon Sodom in the Letter, is best for them; if you spare them, you destroy them. Some Men must be led to Heaven by the way of Hell: 'Tis a very desirable fear which is a means of pulling men out of the Fire. We are saved by Faith, as that receiveth and taketh hold of Christ; and, we are also saved by Fear, as that taketh hold of us, and drives us to Christ: By Faith we see, and apply our help in Christ; and, by fear, we are brought to see our need of his help. Thus is a good heart bettered, by all the Dispensations of God, as well by his Judgments, as his Mercies. If God speak death, it is an advantage to his Spiritual Life; and, he Mends upon his Threatnings, as well as his Promises. The Devils themselves believe and tremble; and, 'tis impossible for them to escape Hell, who come short of the Religion of such as are already there. *Quanta damnatio est à damnatis damnari.*

If therefore we can so humble men with Terrors, that they may be exalted in God's good time,



Prov. 27. 6.

time, it will be the greatest kindness we can do them: Be the Means never so pungent and dreadful, the Severities never so great; if they be by Experience found necessary, for the prevention of greater Mischiefs, they are to be thankfully receiv'd, as Tokens of the sincerest Friendship: *Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.* If my Companion be falling into the Fire, or from a Precipice, and I, in snatching him back, put his Arme out of joynt; VVould he call his escape, *An unkind Deliverance*, because it cost him some pain? *Physitians* must not be moved at the Rage, or Revilings of their *distempered Patients*; but, resolve to do and suffer the utmost, before they give them over: and so must we do, and suffer any thing (*but Sin*) to save a Soul from death; we must Prescribe Men that, which may be best for their Health, how Ill soever they may take it.

But, if we cannot rescue you out of those *Flames*, nor impose the *Kingdom of Heaven* upon you, by such an *holy violence*; we must necessarily leave you under greater *Guilt* than we found you; and, your *Paines* will be increased even for the loss of ours: It will be a great part of your *Hell*, to think, *What Paines*, and Patience

ence, *we used*, to save you from it, and all in vain: How Scornfully you have refused our Calls, and Rejected our Importunities? You cannot take a more certain course to *destroy your selves*, and *disoblige us*, than to turn our *Compassion* into *Complaints*, and to force us from *interceding for*, and *with you*, to *accuse*, and *witness against you*; that, when we had *Invited you to the Marriage Feast*, with all the Earnestness imaginable, you would not be *Courted*; no, nor *Compell'd to come in*. God, and your own *Consciences*, will one day tell you, and all the World, what *Overtures of Mercy* have been made you, and how plainly, and frequently you have been *forewarned of the evil day*; when, with *Fruitless Cries*, and *Horror*, you shall beseech, too late, for those *Opportunities of Grace*, which you have so long despised. Now, that it may never be your *doom*, thus sturdily to *cast away your selves*, Consider, *whilst it is called to day*, how much it is your *Interest*, as well as your *Duty*, to *hate the very garment spotted by the flesh*: The *Explication* of which *phrase*, is the last thing promised, and that which may serve for the *Application* of the *Text*.

4. *Hating the very garment spotted by the flesh.* 'Tis a Proverbial speech; whereby is signified, the abhorrency which we ought to have, of any the least degree of Uncleanness, in allusion to the prohibited, and unclean garments of the Leprous person; *looking diligently, least any root of bitterness springing up trouble you, and thereby many be defiled: Putting off the old man with his deeds; that is, all evil Affections, and separating our selves from those filthy dreamies that defile the flesh.* Deal not with them as *Companions*, but *Physitians*; beware of catching that Infection which you come to Cure: Draw them out of the Fire, if you can; but, let them not pull you in too.

*Lev. 13. 47.*  
*Heb. 12. 15.*

*Vers. 8.*

*Act.*

*Et intuentes in tegumento suo maculam scortationis suæ.* The *Gnosticks* defil'd, not only their *Manners and Actions*, but also their very *Garments*; and, I wish I could say, that, *This Age* were not stain'd with that, or a greater *Uncleanness*. When *Christ* arose from the Dead, he left his *winding sheet* behind him; and so, in the *Spiritual Resurrection*, must we leave the *garments of the old man* behind us. *Odio habentes, non solum turpia facta carnis, sed etiam quicquid nullo modo ad turpitudinem pertinet. Abstain from all appearance of evil; from whatsoever*  
hath



hath a shew of it, and is liable to misconstruction; not only from the *Crime it self*, but from every instrument of it, from every path which leads to it; from all Incentives, Occasions, and Inducements, from whatsoever may begin, or promote; because all these things are of the same Nature with it. Some few there were, even in Sardis, who had not defiled their garments: and, I hope, there are some few among us, who have escap'd the Pollutions of this world, through the knowledge of our Saviour; and, who Live like Men, who are Satisfied, That they must live to all Eternity: And, the less appearance there is of a General Innocence, or a Publick Reformation among us, the more doth it concern every private Man, to wash his hands in innocency, or his heart in Penitential Teares, because, it may be, God will Save the whole Nation for the Repentance of a few; he may hear the Prayers of Ten for a City, though the Generality of them should remain Unreformed: All his fellow-passengers lives were bestowed upon St. Paul; Sodom had been saved if Ten Penitents had been in it; and Hierusalem, if but One: Or, if the Lord be so peremptorily bent, to bring in such a General Judgment, that, though Moses, or Samuel; though Noah,

1 Tbes. 5.  
22.

Rev. 3. 4.

*Daniel* or *Job* were among them, *they* should not prevail for the saving of others, yet at least we should *save our own Souls* alive : Especially, if we left our Sins out of perfect hatred, before they left us. The *Old man* may be sorry, that he cannot be Young; and, the *Sick Man*, that he cannot Revel as his Companions; but, it is not a *Principle of Conscience* which makes either of them forsake their *Habitual Sins*; nor do they *hate* them, as Men Thoroughly Convinced of the manifold danger of every Particular Iniquity must needs do. Lastly, Let us not *put it off till to morrow*; for, we know not where the next night may lodge us; but consider, The *Hourly Possibilities of Death*: and, The *Succeeding State of Torment*, which will Revenge, with most Severe Infections, the few minutes of our Reprieve; then shall we endeavor our *Own*, and *Other mens Salvation with fear and compassion*, and be solicitous to *pull them* and our selves *out of the fire*; and let all who shall make an Inspection into our Lives, see, That *we hate even the garment spotted by the flesh*: and, That we are *led by the holy Spirit of God*, in that *Good Old Way*, which leads to Life, and that *Eternal*.

I shall Close this Discourse, as our Apostle <sup>Verf. 24.  
25.</sup> does this Epistle. Now unto him, who is able to keep us from falling, and to present us faultless before the Presence of his Glory with exceeding joy, to the only wise God our Saviour, be Glory and Majesty, Dominion and Power, now, and ever, Amen.

---

F I N I S.

---